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Mr. BLACKWELL's
SERMON
Preach'd at the
ASSIZES
HELD AT
NORTHAMPTON.



*The Character and Duty of a Loyal Subject,
and a Good Patriot.*

IN AN
Affize Sermon
Preach'd at
NORTHAMPTON,
JULY the 18th. 1705.

By **SAMUEL BLACKWELL**, B. D.
Rector of Brampton; formerly of Lincoln-
College in Oxford.

L O N D O N:

Printed by S. H. for Awnsham and John Churchill,
at the Black Swan in Pater-Nostre-Row,
M DCC V.

The Chapter and City of a Local 23
and a County minor

IN A M

Alice Sermon

at

NORTH



1801

RECTOR OF THE UNIVERSITY OF LONDON
College in Oxford

1801

Printed by J. G. Smith and J. G. Smith
at the University of London
1801

To the Honourable

Sir *Erasmus Norwich*, Bart.

HIGH SHERIFF

OF THE

COUNTY of NORTHAMPTON.

SIR,

THE plain Sermon, which I had
the honour to Preach at Your
Desire, is Publish'd at the Re-
quest of the Grand Jury, and in ac-
knowledgment of that unexpected Fa-
vour.

The Epistle Dedicatory.

Nor shall I repent this deference to their Judgment, or to their Affection for the Subjects Treated of, if the Peaceableness and Faithfulness attempted to be describ'd in the Pulpit, may be promoted from the Press.

Some small hope of so seasonable a happiness is a farther reason, why I am less unwilling to make Tryal of the Publick Candour; though not without a just Sense of the Hazard of doing so.

Whatsoever the Success may be, I have the Pleasure of an opportunity of returning my Humble Thanks for the Encouragements You afford me at *Brampton*; which be pleas'd, SIR, to accept with my heartiest Prayers.

They

They Sincerely are, that You may Live long to answer the best ends of Life; to do Honour to God Almighty; to be largely and acceptably Useful to Your Country; to be an Example and a Patron of all that is truly Worthy and Good; and thereby to secure and advance the Reputation of Your Honourably Ancient Family; the Interests of which are really at the heart of,

S I R,

*Brampton,
Aug. 6.
1705.*

Your very much obliged,

and most humble Servant,

Samuel Blackwell.

The Epistle Dedicatory.

They sincerely are, that You may
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terests of which are really at the
heart of

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Your very much obliged

Samuel Blackwell
1702

and most humble servant

Samuel Blackwell

Yours

I
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*The Character and Duty of a Loyal Subject,
and a Good Patriot.*

I N A
S E R M O N

U P O N
II *Sam.* xx. 19. the former
part of the Verse.

*I am one of them that are Peaceable and
Faithful in Israel.*

THE Publick Welfare is the desire, the
endeavour, and the delight of all truly
Honest and Good Men; there is nothing
in their power which they will not gladly con-
tribute towards it, and it is with great satisfacti-
on that each of them can justly say for himself, *I
am one of them that are Peaceable and Faithful in Israel.*

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Such

The Character and Duty of a

Such was the Preface to a Prudent Address, made by a Wise Person, to a Great Man, in a difficult and dangerous Conjunction; in it we may observe the Character, Duty, and Practice of a Loyal Subject, of a Good Patriot; a true lover of *that* which every one ought to account his *Israel*; the Church and Kingdom to which he belongs; his Native Country.

What is necessary to being *Peaceable* in it, what to being *Faithful*, shall be distinctly consider'd, and then something of suitable improvement made: And *lastly*, The advantages, the Publick Advantages of Peaceableness and Faithfulness shall be briefly offer'd to Consideration.

Towards being *Peaceable*, Three things are required.

I. A Peaceable Mind, which is the only sure foundation of Peaceable Behaviour and Conversation. Without this, they who from hopes and fears may be silent and quiet for the present; when they think it will be for their Advantage to make disturbances, and that they may safely do it, will not scruple to breath out Threatnings and Slaughter, and to act accordingly. They will without difficulty kindle the fire at which they may hope to Warm themselves. They will
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let loose the Lions and the Wolves within them upon the promising prospect of a Prey, which it will be worth their while to seize and devour.

By a Peaceable Mind we may understand,

1. A Mind that has Peace in it self, is not ruffled, vexed, distracted with any of those unpeaceable Lusts which war in, and against the Soul; of those lusts, whence come Wars and Fightings, Quarrels and Contentions in the greater and smaller divisions of the World; such as are Pride, Ambition, and Vain-glory; Envy, Malice, and Discontent; Covetousness, and desire of Revenge; whence no quiet within, no Peace abroad; whence in *Maximus Tyrius's* Language, *Dissect. 2.*
ἀπείρητος θυμός, καὶ ὀργὴν αἰσθητός, implacable Wrath, immortal Anger, endless Strife; whence sparks are turned into flames; a sort of everlasting burnings (an Emblem of Hell) is kept up, in which Peace and Love, to the inestimable detriment of Men and Christians are consumed.

2. 'Tis a Mind that truly loves Peace, valuing it as a great and comprehensive Blessing; as a Blessing without which we can have little enjoyment of Life, or of any of the Comforts this life is capable of affording; as a Blessing, which we cannot prize at too high a rate, while we pre-

fer Truth and Piety, and the Publick Good before it.

Prov. 11.
48.

II. The Second requisite towards being Peaceable, is a Peaceable Tongue; a Tongue that is taught to make the *soft answer*, which turns away wrath; knows how to avoid the *grievous Words* that stir up anger. There is, said Solomon, *That speaketh like the piercings of a Sword*; the words of him that doth so, will not fail to enter into the heart of him, who is concerned in them: but to enrage, not to win upon him; to wound, not to make any cure there. The peaceable Man, like St. Paul, at the same time speaketh forth the words of *Truth and Soberness*; and shews that *meekness of Wisdom*, which St. James, by exhorting to it, recommends. He comes, as God did to *Elijah*, not in the *Tempest*, not in the *Earthquake*, not in the *Fire*; but in the *still small Voice*. He adds to the learning of a Scholar, and the skill of an able Disputant, the *Tenderness of a Friend*, and the *Compassion of a Christian*; and endears his Arguments by the temper with which they are deliver'd. He has that *Tongue of the wise*, which is *health*; that Tongue which was hardly ever more needed, or less used than in the times we live in; in which 'tis the common employment
of

of too many to reflect, misrepresent, back-bite, and bespatter with the greatest bitterness and indecency, without any regard to Quality, Order, or Desert; owning no Vices in them they favour, and allowing no Vertue in others; setting out those, who are not exactly of the same Sentiments with themselves, as the Heathens dress'd up the Primitive Christians in the skins of Wild Beasts, that they may be exposed to a mortifying Scorn; or a more dangerous Rage.

This is certainly matter of just Lamentation, and the rather because they who thus treat one another are Fellow-Subjects and Country-men; and live many of them in the Communion of the same Church, and with great Professions of Sincerity pretend to endeavour the Welfare of Church and State: May they for ever Prosper, and be Bless'd that really do so.

III. The Third, and Last requisite to Peaceableness, is a Peaceable Hand, Peaceable Acting. If this be wanting, how much soever there may be of pretence to Peace, it ought not to be regarded. The Prophet *Micah* tells us of them that *bite with their Teeth*, and cry Peace. How can⁵ we believe the words of such, when we see
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The Character and Duty of

and feel their Actions? A truly Peaceable Man will not do any thing that may be justly thought Provoking, that really tends to Imbitter or Divide. He will on the contrary, as far as Reason and Prudence, and Conscience, his Duty to God, the Church, and his Country, allow, yield, condescend, and comply for Peace sake; and farther no Man ought, no good Man dares, no wise Man will proceed.

Considering particularly, how much Righteous Dealing conduces to Peace, he is strictly careful to practice that; to preserve, according to his Power, that Property, Personal, and Publick, the violation of which has often disturbed the Peace of Families, and other Societies; has frequently turned Kingdoms into *Golgothas* and *Aeldama's*, into places of Skulls, and Fields of Blood; has spread the Earth with Carcasses, and caused dreadful Desolations in the World.

I go on to *Faithfulness*, of which I must treat more largely. Towards being *Faithful* in our *Israel*.

1. A Faithful Care to Serve God, to live a Vertuous, Truly Pious, and Religious Life is necessary. For though they who are not really

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a Loyal Subject, and a Good Patriot.

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ly Religious, but are very far from being so, may as well perform commendably in many instances, when there is no clashing between their Interest and their Duty; yet they will not act Steadily and Constantly. They will do well, as Reputation, Profit, something that will reward their pains obliges them: but so as not to scruple any thing of ill that may be done plausibly, privately, and securely to their own Advantage; and besides, when the Rain descends, and the Floods come, and the Winds blow and beat upon them; when the Temptation of Suffering or Danger makes a fierce and strong Assault, they will fall with Shame, because built upon the Sand.

Such will be the Practice, and such will be the Lot of those who are not Sincerely Religious, but only politickly Good, pretended Patriots, seeming Friends of their Country, without any real love for that, or for their God.

It cannot with any reason be expected, that they will be Faithful to the Publick, who value not Oaths, Promises, or any Obligations, by which they give Security to them that Trust them; as they do not, who act not from Conscience, who are not guided by its dictates,

or

or awed by its authority; nor by the higher Authority of that Almighty Sovereign, whose Deputy Conscience is. In short, Faithfulness to God is the ground of all other Faithfulness, will happily influence toward it; this therefore must in the first place be our true and great Care.

II. A Faithful Care of the Interests of the Church, is necessary towards being Faithful in our Christian, in our *English Israel*. This must and will discover it self,

1. In a Compassionate Sense of the Church's Wants, and Afflictions, of any thing that may be justly thought an unhappiness or mischief to it. Such are the effects of Separation from it; of Divisions in it; of the struglings of Parties, like that of the Twins in *Rebecca's Womb*; whereby many are Sons of Grief to a Mother, who has deserved far better of them; and from whom they might have learned far better things. Let me add the neglect or the inefficacy of Discipline for the Restraint and Punishment of scandalous Sins and Sinners; and the contempt of that Spiritual power, which, if duly regarded, would be mighty, through God, to the

a Loyal Subject, and a Good Patriot.

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the pulling down the strong Holds of Wick-
edness.

2. This Faithfulness will discover it self in Earnest Prayers for the Church and its welfare; for the Prosperity of its Friends; for the defeat of its Enemies, open and secret; and for the Confusion of all the designs that are formed against the Faith it professes; the Worship it uses; the Government by which it is in some measure United; or the Portion, the Revenue by which Faithful Labourers in it are maintain'd.

3. In Thankfulness, and in all manner of expressions of just honour and respect to the Church's Friends; to our most Gracious Queen, a true Mother in our *Israel*, a true Nursing Mother of our Church; which Her Majesty at the same time Protects, and Adorns, and Enriches; as She has opportunity doing Good unto all Men; but especially to the *Houſhold of our Faith*; and in a peculiar manner to the Poor Clergy of that Houſhold. In Thankfulness to the Nobility and Gentry, who by their Prudence and Temper, Courage and Steadiness have done
C honour

*The Character and Duty of*Neh. 10.
39

nour to their Birth, their Families, their Ancestors, and to the Church; of which they have proved themselves Faithful Members by the succour, and the support they have afforded it in more than one difficult season; and who seem to have made the Resolution for which the Great and the Good Men of Israel are renowned; *We will not forsake the House of our God.*

4thly, and lastly, In Sincere, Vigorous, Zealous Endeavours, according to our abilities and opportunities, for the preservation of the Church for the future.

Chap. 62.
1.

To some God hath given the Tongue of the Learned, and they must speak and plead for it; such it will become to make the resolution in the Prophet Isaiah, *For Zions sake I will not hold my Peace, for Jerusalems sake I will not rest, until the Righteousness thereof go forth as brightness, and the Salvation thereof as a lamp that burneth.* To some He hath given profound Wisdom, and they must contrive for its security. Some abound in Wealth, and it will be their happiness, as it is their duty, to adorn the Religion.

on they profess with Works of Charity and Piety. Some, who, though few, signifie more than thousands of others, are furnished with Authority and Power; these they are obliged to imploy in Upholding and Protecting the Church and the Religion Profess'd and Established in it. They who are the *Shields of the Earth*, as all Magistrates ought to be, all good ones are, must cover it, must take care that upon all the Glory, from Truth of Doctrine, Purity of Worship, Excellency of Government there may be a defence, to secure the enjoyment of that Glory.

3dly, and lastly, Faithfulness requires a faithful care of the performance of our Duty to the Civil Government.

This will appear, *First*, In all due Obedience and Submission to the Queens Most Excellent Majesty, and to those who are put in Authority under Her. For without such Obedience and Submission Government cannot be continued; Confusion and Dissolution of Government must be expected; than which what can be a greater mischief? They that promote

these Disorders, are so far from being Faithful in our *Israel*, that they are amongst the worst of its Enemies. If Faithfulness requires, that we should promote good Order, Settlement, and Peace, as undoubtedly it does, it must require all that is necessary thereto, and therefore Obedience and Submission; without which the other are not attainable.

Nor must we think that bare Obedience and Submission will discharge our Duty; Cheerfulness, Diligence, Zeal, United Hearts and Hands become our Circumstances. We have not small Interests to secure; mean Enemies to oppose; we all sail in the same bottom; must swim or sink together; be jointly happy, or miserably involved, and united in one common ruin.

2. Faithfulness to the Civil Government will appear in Faithful Care for the Preservation and Execution of the Laws of our Country; of those Laws which are the boundaries of Right; the fences of Property; the security of all our Interests; under God the Refuge of the Oppressed; the terror of Evil-doers; and the comfort.

• fort of them that do Well; are in short, the Safeguard and the Honour of our Nation. Were it not for Laws, and the Execution of them, as the stronger wild Beast preys upon the weaker so it would be among Men; Strength would be the law of Justice; the Weak and Helpless how innocent or worthy soever, would be seized and devoured by the powerful and ill inclined. Laws are like the Banks of a River; for as the Banks keep the Waters of a River within due bounds, which, being let forth, would with uncontrollable, irresistible violence do mischief abundantly: So the Laws carefully Executed, keep the Extravagant and Unruly within compass, who, if left to themselves, would not be less mischievous than unconfined, overflowing Waters. It must therefore be no small part of Faithfulness to take care that these Banks be maintain'd, and, if need be, strengthened; that they be not cut, any way weak'ned, or endamaged. We cannot account him a Faithful, Honest Neighbour, who attempts to pluck up our Fences, or to throw down the Walls, which enclose us and our private Possessions; whereby we shall be exposed to all sorts of Injuries from Evil Beasts, and Brutish Men:
Nor

Nor have we any reason to look upon them, as Faithful to their Country, who would, if it were in their power, pluck up the fences of the Law, throw down those walls that secure Us, our Religion, and all our Properties against Illegal Encroachments and Invasions: And may they secure us from them till Time shall be no more!

The Improvement.

FROM that which has been offer'd to Consideration, we may in the First place direct our selves in judging of Men with respect to the Publick.

When we observe the proofs of a Peaceable Mind in agreeable Words and Actions; when
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we can feel *Jacob's Hands*, as well as hear *Jacob's Voice*; when Faithfulness discovers its self in a Vertuous, Pious Conversation, in a constant Course of Actions, which demonstrate a true concern for the Interests of Church and State, we may conclude, we have met with him, whom we cannot too diligently seek for; we may well say, as *Archimedes* did, when he had discover'd the Cheat in the Composition of King *Hiero's Crown*; *I have found, I have found*; or rather in the words of our Saviour, *Behold an Israelite indeed, in whom there is no Guile!*

We can have no Interest Publick or Private, which will not be safe in his hands. He will deserve all the Praises that belong to a true Patriot; a sincere Friend; to one who is a Publick Good, and a Publick Blessing. His Wisdom and Goodness will make his Face shine, while he lives; and embalm his Memory after Death. He will do *Worthily in his Ephratah*, and be famous in his *Bethlehem*; and after he has reaped ἡδονὰς ἀμεταμέλεις, the Pleasures not to be repented of, which *Hierocles* speaks of; after He has enjoy'd the Comforts of an upbraiding, of an approving, of an applauding Conscience in this

*Hierocl.
in Carm.
Pythag.
V. 31.*

this World, he will have a happy place among the Friends of God, and the Lovers of Mankind to all Eternity in Heaven.

Once more Secondly, Hence we may learn to direct our own practices; hence we may see in what methods we must approve our selves Peaceable and Faithful in our *Israel*; and that we may so see this, as to be prevail'd upon to perform suitably, let me briefly represent the advantages, the Publick Advantages of being Peaceable and Faithful.

1. Thereby we shall have sufficient strength, by the Blessing of God, successfully to oppose our Foreign Enemies; all the enemies of Truth and Righteousness; of the Protestant, Reformed Religion, and of the Liberties of *Europe*; in which our own are contained. Sufficient strength to secure the great and seasonable Advantages already happily gained; to add more to them; and to obtain that which wise and good Men earnestly desire, that Glorious Peace, in which all Interests may be justly and honourably balanced; and which may thereby be the foundation of large and lasting Happiness to this Nation, and to many others with it. What a reproach will it be

be to those who by their Furious, Unaccountable Divisions; by their false measures, and their treacheries shall retard the blessing of such a Peace!

2. By Peaceableness and Faithfulness we shall promote, and help to secure the Welfare of the Establish'd, National Church.

The Welfare of a Church, which for Soundness of Doctrine; which for Moderation in the Articles of Religion; for Learned Defences of the True Religion against the Errors, and Corruptions, and Superstitions, and Idolatrous Practices of Popery, and against whatsoever is Contrary to the Gospel of our Lord; which for the honour of Martyrdom, and a good Confession frequently witnessed; which for Episcopal Government, supported by the Laws of the Land, and encouraged by Temporal Advantages; for extraordinary helps to Devotion and Piety; and for many bright examples of these and Charity is renowned in the Reformed and Unprejudiced part of the Christian World.

The welfare of a Church concerning which, the late Archbishop Tillotson, in a known Sermon before King Charles II. thus expresses himself;

I do in my Conscience believe the Church of England to be the best Constituted Church this day in the World; and

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that

*At White-
hal, April,
1672. On
1 Cor. 3.
15.*

that, as to the main, the Doctrine, and Government, and Worship of it, are excellently framed to make Men Soberly Religious.

3. By being Peaceable and Faithful we may, upon good grounds, hope to secure the Civil Government; a Constitution so Excellent, that it will, while duly adher'd to, preserve us from Tyranny and Oppression, from absolute Will and Pleasure, from the intolerable Yoke of Arbitrary Government on the one hand; and from the terrible Mischiefs of Licentiousness and Extravagance, of Sedition and Rebellion on the other.

A Constitution wherein as the Rights and Privileges of the Sovereign; so the Liberties and Properties of the Subject are with admirable temper and prudence exceedingly well provided for.

4thly, We shall secure these happy Opportunities of Entercourse and Correspondence between the Great and the Wise, the Honest and the Good Twice every Year; these solemn seasons of seeing Justice pass in Triumph thro' the Nation; with its awful Splendor and Authority, Countenancing, and Encouraging, and Rewarding the Good; discovering, and exposing, and punishing the bad. The opportunities of seeing great and influencing Examples of Seriousness and Devotion in the Church; of Gravity and Prudence, of Integrity

Integrity and Courage upon the Bench; of Sobriety, and Discretion, and Friendship abroad.

These opportunities of hearing the Laws of our Country learnedly Explained, and wisely apply'd; the execution of them powerfully pressed; and the neglect of the execution of them strictly and severely enquired into. The Execution, I mean, of the good Laws that have been worthily made against Cursing and Swearing, and Perjury; against Profanation of the Lord's-Day; upon the due Observation of which, the thriving of Religion in any *Israel* in a great measure depends: Of the good Laws against Uncleanneſs and Drunkenneſs; against Oppreſſion and Deceitful Dealing; against Theft, Simony, Bribery, Extortion, other Corruptions, and Idleneſs, which prepares them that give themselves up to it, for all that's ill, and betrays them into innumerable Sins and Miseries.

ſthly, and laſtly, If we are Peaceable and Faithful in our *Israel*, we may hope the great happineſs to our Selves and the Publick, of ſeeing our Nobility and Gentry fixed in their Country-Seats, when the Great Occaſions of the Kingdom and their own do not call them away; adorning them and their Quality by their Hoſpitality, Generoſity, and Charity; ordering their Families Religiouſly; managing their Temporal Affairs exemplarily;

exemplarily ; discharging the Honourable Office of a Justice of Peace Wisely and Impartially ; supporting and encouraging their Honest Industrious Tenents, especially in difficult and cross times ; countenancing the Regular, Sober, Diligent, Pious Clergy ; giving continual proofs of their Affection to their Country ; of their Loyalty to our Religious, Wise, and Gracious Sovereign ; of their Faithfulness to the Establish'd Government ; of their Firmness to, and Zeal for the Establish'd Church ; and of their Compassionate Concern for those that Conscientiously and Peaceably differ from it, contentedly and thankfully enjoying the liberty the Law allows them.

These are Advantages, which all, who understand the Publick Interest, and their own, will value ; and which all who really value them will endeavour to secure, as it becomes good Christians and good Subjects, by being *Peaceable and Faithful in our Israel* ; which God of his Infinite Mercy grant we all may be, for the Merits of His Dear Son our Saviour ; to whom with Thee, O Father, and the Holy Spirit, be Glory both Now, and for Ever.
Amen.

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